

No 6

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THE
REVEALED WILL OF GOD,
THE
SUFFICIENT RULE OF MEN.

IN SEVEN CHAPTERS.

VOL. II.

CHAP. V. The Notion of the Almighty Father, his only Son, and Holy Spirit; inculcated by the Church of England in her Articles, Creeds, Liturgy, and Offices.

CHAP. VI. The Liturgy and Offices of the Church of England examined. Objections stated, and Amendments pointed out.

CHAP. VII. A Catholic Christian Liturgy proposed, founded upon the Doctrine of Christ and his Apostles, and conformable to their own Practice unmixed with the Dogma of any Sect.

*Being the promised Sequel to the Considerations on the
Theocracy, by the same Author,*

WILLIAM KNOX, Esq.

FORMERLY UNDER SECRETARY OF STATE.

That ye may with one mind and one mouth glorify God,
even the Father of our Lord Jesus Christ.

ROMANS, ch. xv. v. 6.

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Being the proposed Second to the Commissioners on the Liturgy, by the same Author.

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ERRATA.

VOL. II.

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—	13.	—	15.	— Galations	— Galatians.
—	14.	—	22.	— intended	— pretended.
—	27.	—	12.	— Gushonites	— Gershonites.
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—	28.	—	5.	— on	— in.
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ERRATA

VOL. II.

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Of the notion of the Almighty Father, his only Son, and holy Spirit, inculcated by the church of England.

CHAP. V.

HAVING seen what are the notions of the deity and of ourselves which the creator has thought fit to enable us to entertain, by the various revelations he has made to man, we are now called upon, in a manner the most irresistible, because the most interesting to our eternal happiness, to enquire whether the form prescribed by public authority, for the profession of our faith, and for offering up our prayers and praises to the deity, be consonant to or consistent with the notion the scripture has authorized us to entertain of him.

For a just notion of the deity we address, must be essentially requisite to render our prayers and praises acceptable to him, or beneficial to ourselves, agreeable to the declaration of the apostle, *that he who cometh to God must believe that he is, and that he is a rewarder of all those who diligently seek him.* Before, therefore,

we enter into a particular examination of the several parts of our common Prayer Book, I think it proper fully and clearly to state the notion of the infinite and in comprehensible creator, and of his only Son, our Lord and Saivour, Jefus Chrift, and of the holy fpirit which our national church inculcates and requires its members to entertain, in order to affertain its conformity to, and correſpondence with, what has been ſhewn to be the notion inculcated by God himſelf and his bleſſed ſon, and his inſpired apoſtles : in doing this, I ſhall collect the ſeveral expreſſions which are uſed as applicable to the deity and to Chriſt, and to the holy ſpirit, in the 39 articles, and in the liturgy and offices, as well as in the creeds, and arrange them under the ſeveral heads to which they profeſs to belong. This I conceive to be neceſſary, becauſe that, although the three creeds materially differ from each other, they do not all together contain every thing which the church enjoins or inculcates the belief of, in the whole book of common prayer.

of England;

Jesus Christ's human nature, God.
Christ did truly rise again from
death, and took again his body,
with flesh and bones, and all things
appertaining to the perfection of
man's nature, wherewith he as-
cended into heaven, and there sit-
teth.

4th Article.

Jesus Christ, the son of God, is
perfect God and perfect man, of a
reasonable soul, and human flesh,
subsisting not by conversion of the
Godhead into flesh, but by taking
of the manhood into God.
Whom men Crede.

Man Jesus
son, was
holy, born
of a vir-
gin, and
crucified,
and
was
buried,
and
rose
again,
and
is
now
seated
at
the
right
hand
of
his
father,
God,
the
Father,
and
will
come
again
to
judge
the
world
in
flesh
and
blood.

It is fortunate for me, that being only a layman of the church of England, I am not required to profess my full assent and consent to these several notions of the Almighty Father and of his only Son, and holy spirit, which are here inculcated, for I frankly own I am not able to reconcile them with *one another*, much less to reconcile them *all* with the notions which I have shewn to be inculcated by God himself, his blessed Son, and his holy spirit, speaking by the prophets and apostles ; I shall however make no observation upon any part of the exhibited collections, but content myself with expressing my hope that the confusion of ideas, laxity of expression, and ambiguity of meaning, discoverable throughout, will be deemed a sufficient apology for my presuming to simplify and reduce the whole of our *credenda* to the plain and clear dictates of scripture ; and shall now proceed to the examination of the liturgy and offices upon *those grounds*. For I believe it will be granted me, that the great advantage of a public form for offering up our prayers and praises to the deity, arises from the conformity of such forms to the revealed will of God, and their furnishing all Christian congregations with one common mode of addressing the

throne of grace ; this mode ought then surely to be plain and simple, adapted to the common understanding of all rational Christians, and single in its object, viz. the infinite, eternal, and incomprehensible creator, whom his blessed Son has taught and commanded us to address, under the endearing name of our heavenly Father. * Bearing this sentiment in our minds, let us proceed to the examination of the public liturgy and offices of our church.

* Should any zealot of system think fit to animadvert upon what is here proposed, I must request he will begin with defining his *own meaning* of the words *God* and *Godhead*, *God of Gods* and *Unity in Trinity*, and reconcile his definitions with the great and most essential doctrines of christianity, the incarnation, atonement, and mediation of Jesus Christ ; for, unless he does this, I shall not think his animadversions deserving notice, as we have already too many equivocal, evasive, and sophistical discussions of these important subjects.

The Liturgy and Offices of the Church of England examined, objections stated, and amendments pointed out.

CHAP. VI.

IT is peculiarly unfortunate for those who propose any reform in our liturgy and offices, that although every individual ecclesiastic in the kingdom, may wish the reform was made, and would most gladly adopt it if it came from authority; yet as, by declaring in favour of the proposition, they might expose themselves to censure for having subscribed to what they thought wrong, or give offence to those who required them to subscribe, and continue to require others to do so, prudence enjoins them to be silent; nay, the author of such propositions must look for the ill-will of even those who feel uneasy under the present system. They have been endeavouring all they can to reconcile things to themselves, and by the application of various palliatives have acquired a competent degree of content. The calling to their recollection their old ob-

jections, is harassing their minds afresh, and exciting uneasiness in them who have no power to help themselves. I must confess I feel much regret for exciting such uneasiness, but, unless the defects and errors of the present system be exposed, how can amendment be hoped for, as even those who have the power to make a reform, and are in their own minds convinced of its propriety, must wish to have the public satisfied that it is necessary before they bring it forward; I trust, therefore, that what I have done will have the effect to draw men's minds to the consideration of the subject, and to prepare them to receive the alterations and amendments which the venerable governors of the national church may think proper to propose.

But in order to enable the generality of men to judge of the sufficiency and propriety of a liturgy, creed, and offices, free from the objections which they will find stated to those now in use, and which shall hold out an invitation to all truly christian people to concur in adopting them, and at the same time smoothe the way to the conversion of Turks, Jews, and Infidels, by allaying their jealousies and abating their prejudices, and thus dispose the kingdoms of the world to become the kingdoms of God and of his Christ,

I shall, after pointing out the imperfections of our present system, proceed to lay before them a liturgy, creed, and offices, *so framed*, and which embraces the several points of doctrine, in the truth of which all who profess and call themselves Christians, concur and acknowledge to be essential; which I humbly conceive may be comprised under the four following heads:—first, the belief in the one infinite, eternal, omnipotent, and omniscient God, the El Eloim, or God of Gods of Noah, and the Antideluvians; the El Shadac and El Gibber, or the Almighty preserver of Abraham, Isaac, and Jacob; the Jehova, or sole being of Moses and the Israelites; and the Almighty and most merciful father of Christians.

Secondly, to believe in Jesus Christ, the only and beloved son of the Father, the eternal *word* by whom he made the world, who took upon him our flesh in the womb of the Virgin Mary, and became man the promised Messiah; and by a life of sinless obedience to his father's will, and a voluntary sacrifice of himself, by a painful and ignominious death, made atonement for the sins of the whole world, and restored man, by a resurrection after death, to the capacity for immortality, which Adam

had forfeited for himself and his descendants, and changing the condition upon which immortality was originally to have been obtained, that of perfect obedience to the divine, will, to a sincere endeavour, a hearty repentance of failures, and a firm trust and confidence in the sufficiency of the atonement and mediation of Jesus Christ.

Third, To believe in the Holy Ghost, the divine spirit of God, by which he hath made his will known to men, and continues to influence their minds to the love and performance of it. *

* It appears from the following extract from Stukely, in his Abury, that the divine and separate existence of the Son and Holy Ghost, was the faith of the ancient sages, (and from the Asiatic Researches it seems to be that of the Gentoos and Chinese). We learn, says he repeatedly, from Sanchoniatho, Porphyry, and other ancient authors quoted by Eusebius in the *Preparatio Evangelica*, that the first sages of the world had just notions of the nature of the deity, conformable to those of the Christians; that, in their hieroglyphic way of writing, they designed the deity, and his mysterious nature, by the sacred figure of the circle, serpent, and wings. Of those, the circle meant the fountain of all being, for this is the most comprehensive of all geometrical figures: they designed it for a symbol of the first and supreme being, whose resemblance we cannot find, whose centre is every where, and whose circumference is no where. The serpent symbolised the son, or first divine emanation from the supreme, this they called by the name, which is derived from the Hebrew, of Petha,

Fourth, To believe in the resurrection from the dead and a final judgement, when they that have done well in this life shall be exalted into an immortal state of progressive perfection and happiness, and those that have done ill, and have not repented, shall go into a state of punishment.

These four heads, I conceive, comprehend every thing which the scriptures require men to believe, in order to their soul's health ; and, as every society of Christians profess to believe them, why should they not be made the only *credenda* of all Christian people, and their public worship be rendered conformable to them, and thus unite all into one Christian society ?

Such, then, is the mode of worship which I shall propose for the general use of all who profess and call themselves Christians ; and I am bold to say, it contains nothing repugnant to, or that has not the sanction of the plain and express declaration of Christ or his apostles ; and, therefore, however the various sects among us may severally lament, that it does not take in their particular dogma, none, I pre-
meaning the *word*. The wings symbolised that divine person, or emanation from the former, commonly called *anima mundi* ; but the Egyptians called him Kneph, which in Hebrew signifies winged.

sume, can hold themselves justified in refusing to give it their concurrence. The most orthodox systmatics of the Church of England can have no objection to address the Almighty Father through the merits and intercession of his blessed son and saviour Jesus Christ, for they are in the constant habit of doing it. The Calvinists cannot object to supplicate the father of mercies, to send them his grace and Holy Spirit, for the sake of his blessed son. The Romanists cannot object to offer up prayers and praises to the Eternal Father, through the mediation and intercession of Jesus Christ; especially as, notwithstanding the union of all in this bounden duty and service to our common creator, those of each sect, who think fit, may still retain their attachment to their particular dogma, if they are merely speculative, and consequently harmless. The orthodox church of England systmatic may still indulge himself in private, upon his return home, with addressing a trinity in unity, and a unity in trinity. The Calvinist may still console himself with the corruption of his nature, and his own election; and the Romanist may apply himself to the Virgin, and all the other saints in his calendar, for their assistance to buttress the intercessions of Jesus Christ. In

the Eucharistical office, the same concurrence may likewise take place, without trenching upon the peculiar dogma of any sect. The orthodox Church of England systematic, who, when he eats bread and drinks wine in remembrance of Christ's death, and in obedience to his command, has full license to fancy he has spiritually eat his flesh, and drank his blood; and the Romanist, who kneels by him, may indulge his imagination in conceiving, that the bread he eats, and the wine he drinks, are the real flesh and blood of Jesus Christ; while the Consubstantialist, at his side, may persuade himself, that he has swallowed the flesh and blood of Christ with the bread and wine. Nor will the Protestant Dissenter be less able to satisfy himself, while he stands behind them, and eats the bread, and drinks the wine, without any genuflexion whatever, that he has complied with the ordinance of Christ. Let every one, therefore, as the Apostle expresses it, be persuaded in his own mind, and give himself no concern about what passes in the minds of others.* For, that such com-

* My early and much valued friend, the learned translator of Mosheim, the Rev. Doctor Maclaire, has told me, that, when he administered the Eucharist in the English church at the Hague (which in its original institution, was the chapel of the princess of Orange, afterwards queen

pliances are not only not dangerous, but lawful and praise worthy, we have the authority of the great apostle to assure us; as we find it recorded in his first epistle to the Corinthians, as well as in his epistle to the Roman converts. From his epistle to the former, it appears to have been the practice among the Corinthians, as it was in general among the Pagan nations, to make offerings of victuals to their idols; and as, although the idol had neither eyes to see nor nose to smell, nor mouth to taste, the priests had all those organs in perfection, and, therefore, required the best of every thing to be offered; and what they did not use themselves, they sold; and, as those who made feasts were desirous to entertain their guests in the best manner, they purchased the victuals they wanted from the priests, or from those the priests appointed to sell them; and, as hosts, to do themselves honour, will sometimes boast of the expence they have been at, and the pains they have taken, to provide the entertainment, the Pagan Corinthian, by assuring his guests, that the meat he set before them had been offered to their idols, took the most cer-

Mary of England,) there were as many of the communicants standing as kneeling, when he delivered them the bread and wine, and no offence was taken by any one.

tain means to commend it, and excite their estimation of it. The *converts*, therefore, found themselves embarrassed upon such occasions, and, it seems, had stated their embarrassment to Paul, asking his advice; and he gives it to them fully in the following terms; *if any of them that believe not, says he, bid you to a feast, and ye be disposed to go, whatsoever is set before you eat, asking no questions, for conscience sake: but, if any man say unto you, this is offered in sacrifice unto idols, eat not, for his sake that slewed it, and for conscience sake I say, not of thy own, but of the other; but whatsoever is sold in the shambles, eat, asking no questions for conscience sake.*

And to the Galatians he saith, *let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bare his own burden.* To the same purpose is his advice to the Roman converts, Chap. 4, respecting meats; *let not him that eateth despise him that eateth not, and let not him that eateth not, judge him that eateth. I know and am persuaded by the Lord Jesus, adds he, that there is nothing unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.*

THE LITURGY.

THE purposes for which Christians are called upon to assemble in their churches, are very properly declared by the minister of the church of England, in his address to the congregation, to be as follows: viz. to acknowledge their sins before God, to render thanks for the great mercies received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. The whole service, therefore, ought to be framed agreeably to these several purposes; and nothing should be put into the mouth of either the ministers or people to utter, that is not fitly adapted to the proposed end. This address, however, does not lead us to expect, that we are to receive absolution for our sins after we have confessed them; and although what is called the absolution, which is appointed to be read by the officiating priest, *standing*, immediately after the confession, is intended to be only *declaratory* of the conditions upon which forgiveness of sins is to be

obtained, yet, its being read *after* the confession, instead of before, will not allow us to consider it as an exhortation, or encouragement, to an humble confession, since that has already been made. The truth however is, that our church does not mean this absolution should be considered as merely *declaratory*; for, as a church, it still claims a power to forgive sins, and to authorize its ministers to forgive them also; though no individual clergyman will pretend that he possesses it. The words *power to pronounce*, certainly mean more than to *declare*; and hence it is, that this absolution is appointed to be read by the priest standing, as the posture of authority, and after the confession has been made. And it is further to be observed, that no minister, in Deacon's orders, ever presumes to read it, because it is not until he is ordained priest, that he is told by the bishop, that *whosoever sins he remits, they are remitted*. But surely it is time these idle pretences, to say no worse of them, were wholly and clearly given up, and that nothing so equivocally Popish should be suffered to remain; but that we should worship God in sincerity and truth; and on that account, what is called the *absolution*, as far as it is simply declaratory, should be incorporated into the address or ex-

hortation before the confession: and the Lord's prayer should follow, as it surely ought, the general confession of our unworthiness, &c.

The petitions.—*O Lord, make speed to save us; and O Lord, make haste to help us;* appear improper for ordinary occasions, and therefore should be omitted. The *Gloria Patri* is highly proper to be retained here and elsewhere in the service; as no one who believes Christ to be the eternal *word* and son of God, can refuse to give glory to him, even that glory which he himself says he had *with the father before the world was*; and, as *all power is given to him in heaven and in earth, and all the angels of God commanded to worship him*, he surely is entitled to glory and praise from man, whom he has redeemed. Neither can we refuse to give glory to the Holy Ghost, if we acknowledge him to be the *eternal spirit of God*. Each, therefore, being entitled to glory in their relations to the father, it is highly becoming in Christians so to express it; preserving the same distinction as Christ has commanded to be observed at our baptism, and neither giving the glory of the Father to the Son, nor the glory of the son to the Holy Ghost, nor one common glory to all. And here I must observe, that, although Sternhold

and Hopkins, in their versification of the Gloria Patri, have strictly followed the prose translation; that Tate and Bradey have materially departed from it: by what authority they have done so, does not appear, except the sanction of their version by the secretary of state.

THE PSALMS.

THE appointment of so many of the Psalms to be read every day, in numerical succession, as shall exhaust the whole 150 in the space of 30 days, so that they shall all be read over every month; whereas the books of the old testament are only appointed to be read over once, and those of the new only thrice, in the course of the year, shews a marked partiality in favour of the Psalms; and one would be led to suppose, that the whole composition was known to be the dictation of the holy spirit, and contained throughout the purest and most sublime expressions of praise and adoration that could be offered to the divine majesty; especially as they are directed to be read by the congregation standing, which is deemed the most fit posture for such addresses. I have, in the appendix to my former publication, made some historical observations on the book of Psalms, which renders it unnecessary to shew here, how few of them have any claim to the dictation of the holy spirit: and indeed several of

them are unfit to be read in a Christian assembly, much less to be addressed as an act of *praise and glory of God*, from the mouths of Christians. The 79th, 80th, 83d, and the 132d and 137th can, with propriety, be chaunted in the Jewish synagogues only; and the 38th is peculiarly adapted to the patients in the Lock Hospital. There are others, and parts of others, which are highly exceptionable; and there is a striking impropriety in going through the whole by rotation, as it happens, in consequence, that the sentiments expressed in the Psalms are utterly inconsistent with the present state of things, and entirely different from the feelings of the congregation. I remember a strong instance of this. The day on which the account of a great naval victory was received, which happening to be the 9th of the month, the 44th Psalm was read in course; and, while the guns were firing, and the bells ringing, for joy of our success, the congregation were remonstrating with the Almighty, and not in the most respectful terms either, for *not going forth with our armies, and for making us to turn our backs upon our enemies.*

To correct these improprieties, such verses as are expressive of general sentiments of praise and adoration, should be selected from

the whole collection, and formed into two services, the one for the morning, and the other for the evening, to be used every day throughout the year, when particular Psalms are not specially appointed to be read; which would render this part of the service uniform, and not as it now frequently is, the one part a contradiction to the other; and, as it is usual in all parochial churches for the minister and congregation to repeat alternately, the parts should be so appropriated as to suit those by whom they are to be repeated. The 100th Psalm, being a Psalm of general praise, may be left to be used, as it now is, after the second lesson in the morning; and, as there appears no good reason why the *te deum* may not be used in the afternoon, as well as in the morning service, it would very fitly supersede the *magnificat*, or the *nunc dimittis*, neither of which are proper to be repeated by the congregation as an address to the deity, however just they might be in the mouth of the Virgin Mary or of old Simon: nor are the 98th or the 67th Psalms so properly adapted to such a service, as the 100th, which therefore ought to be used in the afternoon instead of either of them.

THE TE DEUM.

THE *Te Deum* is the most perfect composition, the best adapted, and the most generally concurred in, of any service in the whole book. The praise and glory addressed to the Son and the Holy Ghost, is strictly appropriate to their relation to the Almighty Father; and highly becoming us to express. It would, however, be proper to change the word *Lord* for that of *God* in the latter part, and for *Jehovah* in the first stanza, in order to preserve in our minds the just distinction between the Almighty Father and his blessed Son; and for that purpose the name *God* should be appropriated solely to the Almighty Father, and the name *Lord*, as entirely to his everlasting Son, throughout the whole public service; for, as the apostle says to us, there is one God, even the Father, and one Lord Jesus Christ, his only Son. But, although it is highly fit to offer up the incense of praise, adoration, and thanksgiving, to the everlasting Son, as well as to the eternal Father; yet, as the Son himself has taught and commanded us to address our pe-

titions for pardon of our sins, and for the supply of our spiritual and temporal wants, to the Father *only*, in his name, and through his mediation, we ought surely to conform to his directions, and to obey his commands. And besides, it is the greatest impropriety to be requesting in one part of our public service, the grant of mercies and benefits from the Father, through the mediation of his blessed Son; and, in another part, to be petitioning the Son to grant us, from himself, the *same* mercies, and the *same* benefits. Therefore, to render our public service consistent throughout, as well as conformable to what Christ has taught and commanded us, and to the whole tenor of the scriptures, all our supplications and prayers should be addressed to the Almighty Father only, through the mediation of his blessed Son, our Lord and Saviour. And we have the authority of the eminently pious and profoundly learned prelate, Bishop Bull, for saying “ that in the first and best ages the
“ churches of Christ directed all their prayers,
“ according to the scriptures, to God only,
“ through the alone mediation of Jesus Christ.”
And in the Clementine Liturgy, all the prayers are directed to God, in the name of his son Jesus Christ. I shall, therefore,

propose to render the Liturgy agreeable thereto; and I trust the alterations I have suggested will be found only such as a real and sincere Christian can conscientiously adopt.

THE LESSONS.

THE direction to read a chapter of the old, and a chapter of the new Testament, in the course of the morning and evening services, was certainly proper at the time our Liturgy was framed, as few of the lower orders of the people were then capable of reading the scriptures at home, and it was the fittest mode of making them acquainted with them, but there is not now the same reason for continuing the practice on week days especially, and as it lengthens the service considerably, the attendance is thereby rendered extremely inconvenient to people who have any business to do. Indeed the usual hour for the weekly morning prayer (eleven o'clock) is as ill calculated for the accommodation of the busy part of mankind as could well be imagined, for none who have any occupation to follow can spare the time between eleven and twelve to go to church, and the consequence is, that none but old maids, and superannuated widows and batchelors, are ever seen there, and even *two* or *three* of those are not always to be found

to make a congregation. I have myself walked in and out of three parish churches in the city of London on the same morning, without the service being read in any of them, for want of *another* person to make what is deemed a congregation. I would, therefore, propose to omit the lessons entirely on week days, and I would also propose to make a more proper selection from the books of Moses and the prophets, than that which has been made for the first lessons on Sundays; for I never could see the use of instructing a Christian congregation in the cruelties exercised upon the Canaanites or Amalekites, nor in David's adultery, or Solomon's libidinism or epicurism. And here it is proper to observe upon the very improper selection the church of England has made of the 18th chap. of Genesis, for the first lesson in the afternoon; and of the 4th chapter of the Revelations, for the portion of scripture, instead of the epistle in the second morning service, on Trinity Sunday, as from their being *so selected* we are led to suppose the governors of the church intend we should consider them as scriptural proofs of the doctrine of a Trinity in Unity, and a Unity in Trinity; and the congregation is thereby led to suppose the three angels who came in human

shapes to Abraham, in the plains of Mamre, and were regaled with Sarah's cookery, were the three divine persons of the Trinity, than which surely nothing can be more improper or profane.

There is no possibility of assigning a reason for selecting the 4th chapter of the Revelations, as containing a proof of the deity, consisting in a Trinity in Unity; for besides that the beasts or living creatures, (as they should be called,) are four in number, which of itself is a sufficient confutation of their representing a Trinity; they are the worshippers of the glorious *Being* who sits on the throne, whom they glorify, calling him Lord God Almighty, which was and is and is to come, consequently they themselves cannot be considered as the objects of worship. But although nothing favourable to the doctrine of a Trinity in Unity, and a Unity in Trinity, can be inferred from this chapter, and it is therefore improperly selected for that purpose, yet the vision of St. John is highly estimable on another account, as it affords a proof of the correspondence between the encampment of the Israelites, and its heavenly pattern; or, as St. Stephen expresses it, according *to the fashion Moses had seen*, after which he was directed to make it, and bears a just similitude to the vision of the

elders of Israel, and to the visions of Daniel, and Ezekiel; and may truly be supposed to be a description of the local presence of the eternal *word*, the divine agent and representative of the invisible and incomprehensible creator in the heavens.

The Israelites encampment was in the following order: there were three tribes in every quarter, and a space betwixt them and the tabernacle, in which were encamped Moses and Aaron, and the priests upon the east; the Coathites upon the south; the Gushonites upon the west; and the Merasites upon the north. All these lay betwixt the tribes and the tabernacle, as the four living creatures (as they should be called) in the Revelations are said to have sat between the twenty-four elders and the throne.

Each tribe had a standard conformable to Jacob's blessing to each before his death, and the stones in Aaron's breast-plate corresponded with the colour of the field, or cloth of each standard.

The twelve tribes arranged were thus under their captains. Judah the captain, Issachar and Zabulon on the east; Reuben the captain, Simeon and Gad upon the south; Ephraim the captain, Manasses and Benjamin on the west;

Dan the captain, Ashur and Napthali upon the north. The captains hoisted their ensigns at their respective corners. Judah had a lion on his standard, the colour of which was green, like the smaragd stone on the breastplate, on which the name of that tribe was engraved.

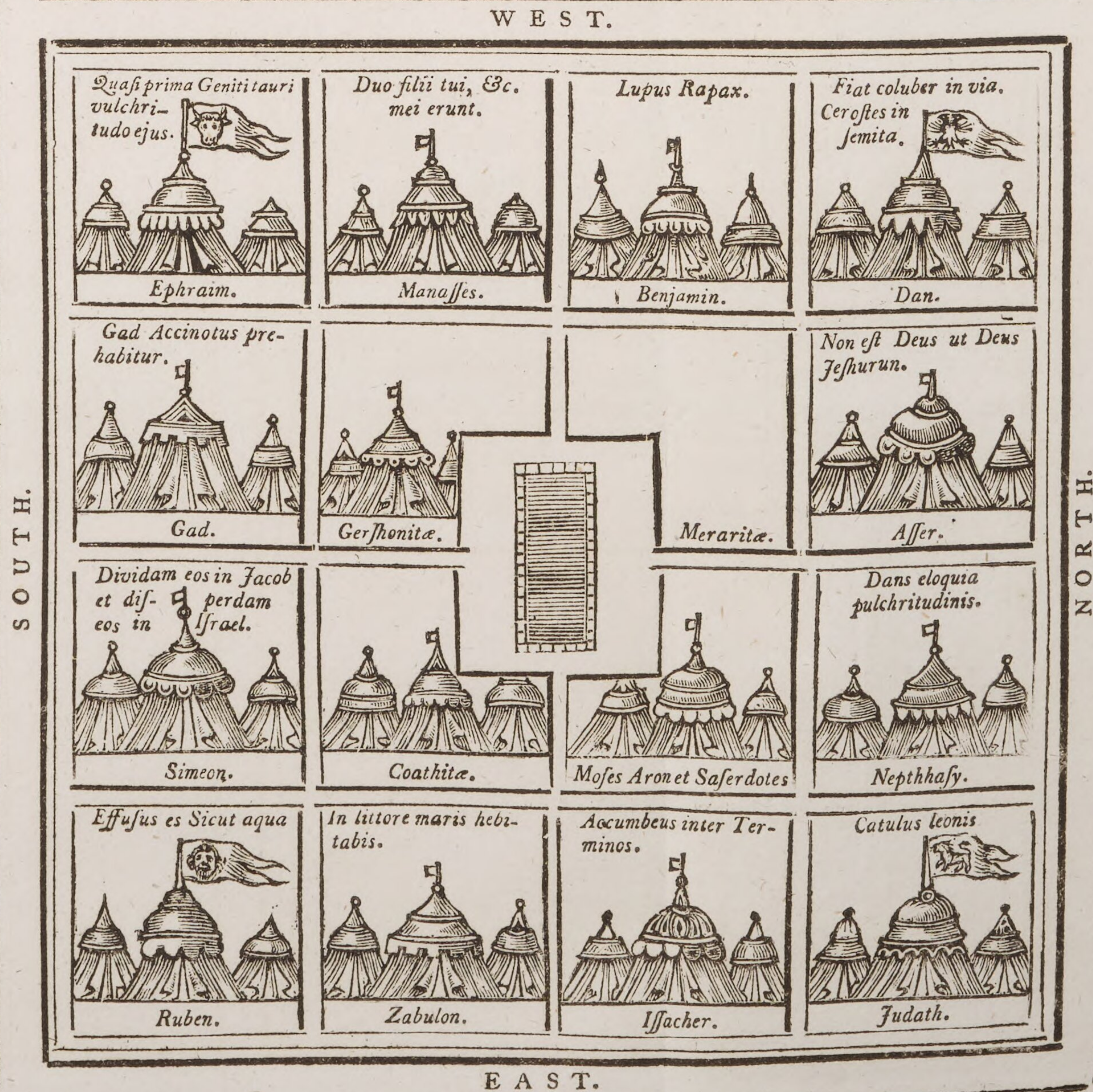
Reuben had the head of a man on his standard, because he was the first-born, and the head of the family. The colour was red like the sardius stone, on which the name of the tribe was engraved.

Ephraim had the head of an ox on his standard, because he was the son of Joseph, who was called Bos Dei, Deut. 33, and 17. His glory, said Jacob, is like the firstling of his bullock. His colour was golden like the chrysolite. Dan had an eagle in his standard, as the enemy of the serpent, his colour was partly red and partly white, like the jasper. That these four captains should be represented as leading the tribes or elders, in their adoration of the divine agent, or local representative of the infinite Creator, is perfectly conformable to their stations as captains and leaders of the tribes ; and in order, more fully, to shew the near resemblance between the disposition of the Israelites encampment in the

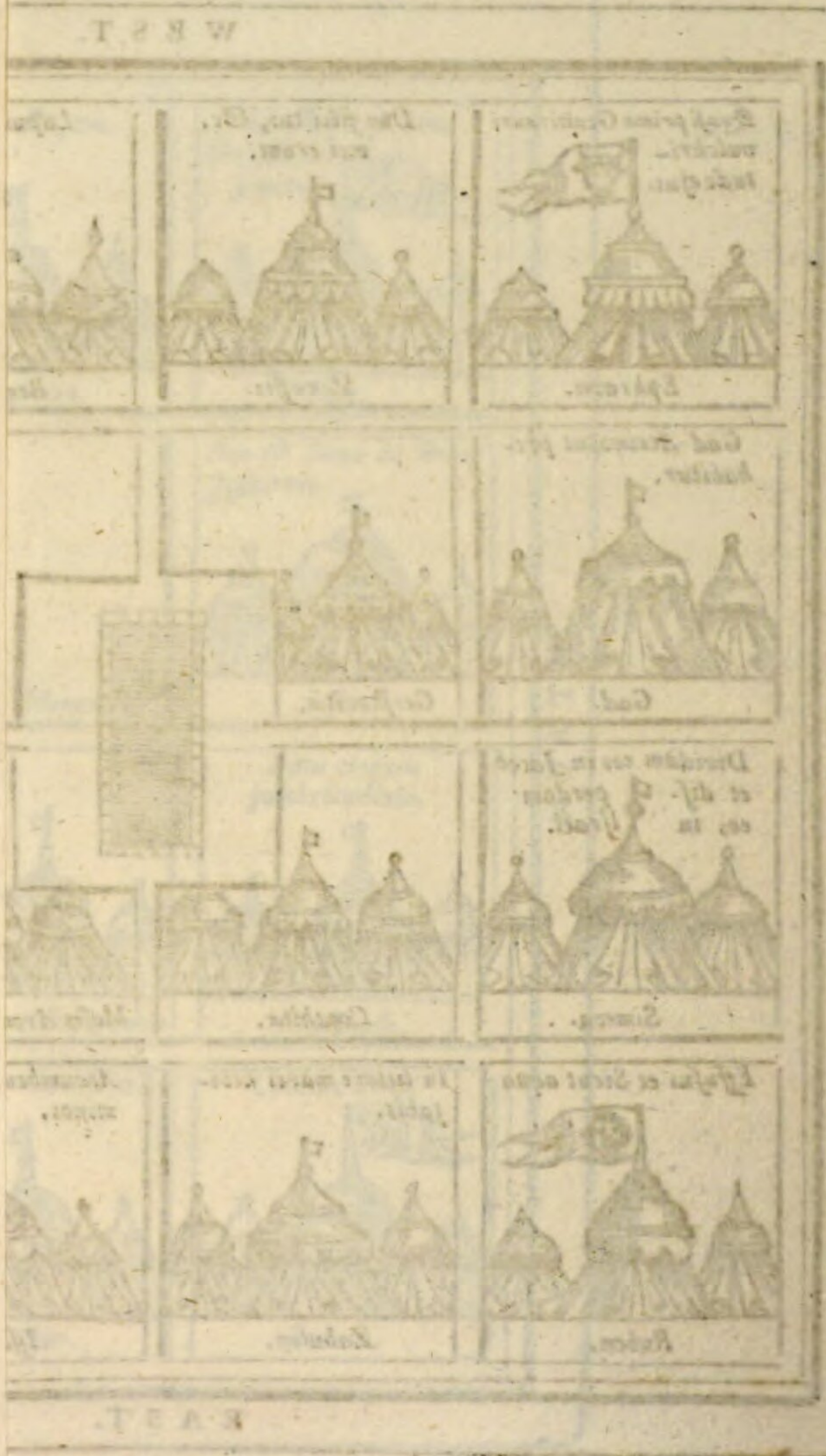
wildernefs, and the representation in this vision, I have annexed an engraved draught of that encampment, which I trust will fully fupport the obfervations I have made; and it is proper to add, that it was in conformity to the fame allufion to the captain's enfigns that the cherubims which overfhadowed the mercy feat were formed, not each with four faces, as is vulgarly fupposed, like the faces of the four creatures in St. John's vision, but with four parts, each part refembling a part of one of the four creatures which were in the enfigns or ftandards of the four captains. They had the face of a man for Reuben; the neck and breaft of a lion for Judah; the wings of an eagle for Dan; and the feet of an ox for Ephraim or *Joseph*. Why there are faid to be twenty-four elders inftead of twelve, the number of the tribes of Ifrael, may be fitly accounted for by the addition of the twelve heads of Chrift's church, to thofe of the Mo-faic difpenfation; and it affords a pleafing evidence of the intended union of both; and it may properly be inferred, that when Chrift tells his apoftles that they fhould fit upon thrones, in the refurrection, with the judges or leaders of the twelve tribes of Ifrael, he alluded to that union; and if we adopt the opi-

nion of that eminently learned gentleman, Mr. King, that the sun is our heaven, and suppose it to be the seat of the divine agent, and visible representative of the divine majesty, we may form to ourselves, from a combination of the whole, a sublime idea of what may not improperly be called the *Beatific Court*, and of the glorious offices to which the *faithful till death* will be appointed therein; while even those who have not been called to such severe trials, but have employed their talents beneficially for their fellow creatures, by administering to their bodily necessities, or enlightening their minds with just notions of their duty, *turning the hearts of the disobedient to the wisdom of the just*, and instructing all within their reach in the knowledge and will of God, *shall shine as the stars, for ever and ever.*

A Figure to shew the Ensignes, Mottos, and Order
of the Tribes pitching about the Tabernacle.



A Figure to shew the Ensigns of the Tribes pitching about



THE COLLECTS.

OF the fourscore Collects for Sundays and holy days, those for the third Sunday in Advent, St. Stephen's day, and the first Sunday in Lent, are the only ones addressed to the Son; all the rest are addressed to the Father alone, as the almighty God; and fifty three of them conclude with acknowledging Jesus Christ his only Son, as the mediator and intercessor, through whom the grace or boon prayed for is expected to be received. In fourteen however, the Son and Holy Ghost are said to live and *reign with* the father, one God; but in that for Whitsunday only are they said to live and reign in *Unity* with the Father one God. Of the three which I have noticed as addressed to the Son, two conclude with acknowledging him to live and reign *with* the Father and Holy Ghost, while that for St. Stephen's day supplicates him as *standing at the right hand* of God to

succour all those that suffer for him, and acknowledging him in that situation to be our only mediator and advocate.

The Collect for the Sunday next before Easter, by assigning Christ's setting us an example of humility, as the only reason of his taking upon him our flesh, and suffering death upon the cross, degrades his mission, while as it goes on only to suplicate for us that we may follow the example of his patience, seems to give to that virtue the whole of what we are to learn and imitate from him. The Collect for Monday and Tuesday in Easter week very improperly imputes to the Almighty Father to have, through his only begotten Son, *overcome* death; and is no way appropriate to the commemoration of Christ's resurrection; neither does that for the first Sunday *after* Easter properly refer to the Jewish custom of eating unleavened bread, as that was done *before*, and *at* the celebration of the paschal supper; nor is that for the next Sunday more just in representing Christ as only an example of godly life, as well as a sacrifice for sin, and praying for grace to follow *that*—his inestimable benefit.

The one for the Epiphany is wholly un-

intelligible, for what can be meant by praying God that after this life we may have the *fruition of his glorious Godhead.*

THE LITANY.

I NEVER could discover any good reason, or indeed any reason at all, for addressing our prayers to the Son of God, or as the second petition in the Litany styles him, God the Son, throughout the greatest part of the service on three days of the week, and omitting altogether to address him on any of the other four. The practice is, I presume, continued in respect to the Monkish system of apportioning particular services to days and hours, although the system itself is become almost obsolete in all our parochial churches, and to be only faintly discerned in our cathedrals, and most reluctantly attended to in our collegiate chapels. But, while the Litany professes to address Christ alone, some of the petitions *addresses* him under characters inconsistent with his relation to men, as partaking our nature, the having made an attonement for our offences, and being our mediator and advocate with the father; as for instance, in one, we deprecate the *wrath* of Christ against man, and beseech him to *deliver* us from it; and

also beseech him not to *take vengeance on our sins*, nor to be *angry with us for ever*. There is something so equivocal in the petitions which follow, that in which we beseech *thee, O Lord God, to hear us*, that it is not easy to determine whether we are continuing to address Christ, under the name of Lord God, or have ceased to address the Son, and now address the Almighty Father, and continue to do so until we draw near the end, when we return to the Son by saying, we beseech thee to hear us, O Christ. And here I cannot help observing that there is a most indecent confusion and inconsistency runs through this composition, which I am astonished has been so long over-looked. We begin with addressing the Father, the Son, and the Holy Ghost separately, to have mercy upon us, miserable sinners; we then address all three jointly as the holy, blessed, and glorious Trinity, three persons and one God, to have mercy upon us; one would therefore expect that our future petitions would be all addressed in the latter manner, but we immediately proceed to address the Son only, leaving out the Father and the Holy Ghost, as if we had only called upon them to be witnesses to our addresses to the Son; and when we afterwards address the Father alone, we soon return

again to the Son alone, and after presenting several petitions to the Son alone, we address the Father alone; and then again, after repeatedly imploring Christ to hear us, and to have mercy upon us, we suddenly apply to the Almighty Father alone, in the prayer Christ has taught us; but, after giving glory to the Father, and to the Son, and to the Holy Ghost, we again as suddenly address ourselves to the Son alone, beseeching him to defend us from our enemies, to look graciously upon our affliction, to pity the sorrows of our hearts, to forgive the *sins* of his people, favorably with *mercy* to hear our prayers, and as the son of *David* to have mercy upon us. Having thus implored the Son only, we think it time to again address ourselves to the Father only, beseeching him also, *mercifully* to look upon our infirmities, and to grant that we may put our *whole* trust and confidence in *his* mercy. This alternate change of address from the Father to the Son, and again from the Son to the Father, and then from the Father to the Son, and again from the Son to the Father, is surely unwarranted by any precept of the gospel, or any practice of the apostles, and must give occasion to the enemies of christianity to charge us with a *dual* worship, and addressing

our prayers to two distinct deities ; and as we implore the same mercies from each, it may be said that we first solicit one, and then the other, in the hope of obtaining from the one what the other might be disinclined to grant. We should therefore carefully avoid all change of address, and conform the whole of our service to the command of Christ, and the declaration of the apostle to *worship the one God, even the Father in spirit and in truth*, and to implore his mercies through the mediation of his only Son, our redeemer and advocate.

The two prayers to which is prefixed, *let us pray*, are so similar both in their purpose and expressions, that they may very properly be comprised in one, and the service thereby somewhat shortened.

COMMUNION.

TO the second service, as it was formerly called, the Communion properly belongs. Why the doxology of the Lord's prayer is omitted at the beginning of this service, as well as when it is used the second time in the morning service, I have never heard any reason. The doxology is certainly an addition made by the disciples, taken from the Jewish conclusion of their prayers; and as several of the petitions of the Lord's prayer were also in use among the Jews, the disciples in Palestine judged it not incompatible with Christ's command to pray in the manner of the form he had composed for them, to add to it the same conclusion they usually put to their other prayers. As this service is considered as entirely separate and distinct from the morning, which is absolutely finished, and with a blessing to the congregation, whose departure is supposed, and a new succession imagined, and as was really the case formerly, when the hours of prayer were divided into six distinct periods,

it seems to be equally fit to add the doxology at the beginning of this service, as at the beginning of those of the morning and evening. The Prayer which follows is very excellent, and appropriate to the reading of the commandments, as is the prayer of the congregation, which is offered up after each command is pronounced, only in conformity to what has been laid down; the word Lord, should be changed into, O God, have mercy upon us.

But it seems wholly unnecessary to repeat the collect of the day, as it has already been read, or to read any more of the scriptures than have been read as lessons; neither is the prayer for the King at all necessary, as he has been before prayed for in the Litany, and is again to be prayed for in the prayer for the church militant, which ought always to follow the commandments, and the service conclude with the prayer of St. Chrysostom, which being addressed to Almighty God, the promise of Christ should not be said to be made by God, but by his blessed Son, our Saviour Jesus Christ.

THE COMMANDMENTS.

FROM the time that the priests took upon them to forgive sins, it became their object to render the Christian religion a dispensation of terror, and to represent the deity as he appeared to the Israelites, a jealous and avenging God; for by thus representing him, they fitly disposed the minds of the people to seek *their* interposition, who had the power to dispense pardon, and to recommend to the divine favour. Hence we find our priestly interpreters of the scriptures giving the severest and harshest meanings to every denunciation of God's displeasure. The term which only properly signifies the grave, or the pit, or the state of the departed, they never fail to interpret by the word *hell*, which signifies the place of everlasting torment. So also when the term, which properly signifies self condemnation occurs, they interpret it eternal damnation; and in the same spirit they have interpolated in the second command-

ment, the word *generation*, without the least authority from the context, which evidently intends third or fourth Son only ; for it is the general scope of all the Levitical law to refer to the first-born, as inheriting either the curse or blessing of the parent ; but in the case of idolatry, God declares that he will not only visit the sins of the father upon the first-born, but will extend his judgments to the third and fourth son of the offender ; whereas he will shew mercy to the thousands of Israel, (which is the expression for the whole people) that love him and keep his commandments. This interpretation renders the whole uniform and consistent, as it represents the deity as declaring, that, although he will extend his displeasure to the greater part of the family of the culprit, yet he will shew mercy to the whole nation, where he is obeyed. Whereas the present interpretation has no consistency or propriety in denouncing punishment to three or four *generations* of the offending parent, and shewing mercy only to the subsisting families of those who obey him. Had the translators acted consistently, they would have interpolated the word *generations* after the word thousands, as well

as after the words third and fourth, which would have represented the deity as a merciful God; but that was not their purpose.

The third commandment has a clear reference to the name *Jehovah*, by which name God had directed the Israelites to call him; and the prohibition of using *that name* in any other manner, had a reference to the practice of calling great men, as well as celestial ministers, judges, magistrates, and false Gods, by the former name of *Eloim*; as the learned Sharp observes, in his Dissertation on the Cherubim.

The name *Jehovah* was, therefore, from thenceforth to be the appropriate distinction of the Supreme Being; and so it has continued to this day, among the Israelites, as none of them ever pronounce it but with adoration; and it would be well if Christians adopted it, and used it in the same solemn, and exclusive manner.

It is to this awful name which Christ alludes in the petition he has taught us to address to the Almighty Father, that his *name* may be hallowed; and as the name God is not confined in our use of it to the one, infinite, eternal, and incomprehensible Being, the adopting the name *Jehovah*, as our name

for that only Being, would be the means of our avoiding all confusion of ideas, or perplexed notions of him; for it is remarkable that the name Jehovah is the only appellation for the deity in any language, which is entirely and exclusively appropriated to him. On the same account, and to prevent the improper use of the name God, in the meantime that name should be confined to the Almighty Father; and that of Lord should be confined to his everlasting Son.

The fourth commandment professes to make no new ordinance, but to enforce the observance of one already established, by using the word *remember*; and this has given rise to a most unauthorised supposition, that the seventh day had been appointed to be kept holy from the creation of the world; whereas if we look back to the 15th and 16th chapters of Exodus, we shall find the seventh day *then appointed* as a day of rest and thanksgiving; and that the six preceding days were to be observed as days of humiliation; which is meant by eating unleavened bread, agreeably to what the Israelites had been commanded to do in Egypt, before their deliverance; and those six preceding days seem to have been necessary for the people to collect their flocks

and herds, and other property, as well as to pay themselves for their long unjust servitude, by borrowing valuable things from the Egyptians before they took their final departure. But, although the seventh day was appointed a day of rest to the Israelites, in commemoration of their deliverance out of Egypt; in the fourth commandment delivered from mount Sinai, a reason is given for observing the institution, which was to affect all mankind, as the law then pronounced was intended to be observed by all people, among whom it should be promulgated; the reason is, that the creation of the world had been effected in six days,—a very strong ground for supposing that the celestial choir were employed in it for six days, and as Job says, “sung for joy on the seventh day,” when the work was completed and approved by the divine agent; and as many things on earth besides the tabernacle have their patterns in the heavens, it is probable the angels who performed the glorious work, continue to celebrate the seventh day, and that the praises sent up by Christians in their churches unite with those of the angels in heaven, at the throne of grace.

The fifth commandment is generally understood to hold out a promise of long life, as

the reward of obedience to parents ; whereas the meaning is to inculcate an attachment to the Patriarchal mode of government ; and their obedience to it is encouraged by the promise of a long enjoyment of the *country* they were going to be put in possession of ; and it is remarkable that the people of the only country we know of, (China) where that mode of government subsists and is supposed to have been handed down from Noah, have never been expatriated, or been forced from their country, or deprived of their possessions in it.

The loosening the ties of filial obedience, and the taking away the dependance of the wife upon the husband, by marriage settlements and pin-money, may be reckoned as the complete destruction of the Patriarchal system in this country ; and the mischievous consequences to domestic happiness, and public subordination are but too apparent. God grant they may not render our continuance in our *land*, and under our happy constitution of government, as short as was that of the Jews, after they had invented the mode of dissolving filial obedience, with which our Saviour reproaches them.

God, says he, commanded (Matthew 15,) to

honour thy father and mother, but ye say, who-
soever shall say to his father or mother, it is a
gift by whatsoever thou mightest be profited by
me, and honour not his father or mother, he
shall be free; and thus have ye made the com-
mand of God of none effect;—or, according to
Dr. Clarke's paraphrase of the 11th verse of
the 7th chap. of Mark, “ye teach, that if a
“man gives that money to the treasury, to be
“employed in the service of the temple, with
“which he ought to have relieved the necessi-
“ties of his parents, that then he sins not,
“though he suffers his parents to want bread.”

It is something extraordinary, that although
to seduce the wife of another is forbidden by
two of the six commandments of the second ta-
ble, there is no legal punishment attached to the
committal of the crime by the laws of this coun-
try, as is the case with all the other command-
ments. The petty thief who steals to the
value of a shilling may be imprisoned, whip-
ped, or transported; the false swearer may
be set in the pillory; the using another's pro-
perty without the owner's consent, or offering
the smallest degree of violence to his person,
may be punished with confinement and hard
labour; but the seducer and adulterer cannot
be even legally *accused* of a crime, much less
punished for having perpetrated one.

It seems convenient that the prayer for the whole state and condition of Christ's church should follow the commandments, and the prayers conclude with that of St. Chrysostom; for the collect for the day, (if there be any specially appointed for it,) having been already read, and also a chapter out of the old, and another out of the new Testament, are sufficient portions of the scriptures for the day, without either gospel or epistle; for it is still to be remembered, that the whole is now but one service, and performed by one and the same congregation, and therefore repetitions are unnecessary and improper. By thus shortening the service in this part, an occasion would be given to the preacher to make both a prefatory prayer before his sermon, and an applicatory prayer after it; the former would greatly serve to engage the attention of the congregation to the subsequent discourse; and the latter to impress it upon their minds. Free prayer, as it is called, the church of England allows upon these occasions, and indeed requires it, if there be any meaning in the article, bidding of prayers; and it is by doing so that the methodists fill their places of worship, while the established churches are empty.

EUCHARIST.

WHEN the Eucharist is celebrated, I cannot conceive the reason of the privacy which is now observed, as if it was to be done clandestinely, and in fear of discovery, as was the case with the first Christians. The congregation is required to depart, and the church doors locked. This custom was introduced by the priests, when they assumed authority to interdict the Eucharist to such as had not conformed to their arbitrary injunctions; but as, thank God, those priestly assumptions are now put an end to, the practice which was formed upon them ought to be discontinued, and we should make profession of our faith and trust in Christ, and of our grateful remembrance of his death, in the face of the world, and not in secret, and in a manner as if we were ashamed of what we did. The Eucharist should therefore be celebrated as a part of the public service of the day, with the doors open, and in presence of whoever of the congregation chose to remain after the sermon.

What I have written upon the subject of the Eucharist, in the appendix to my former publication, is the ground for the alterations I propose in the remaining part of this office, and it is greatly to be regretted that archbishop Laud's example in removing the communion table from the centre of the church to the east end, has been so universally followed, and the table itself has recovered the popish name of altar; intimating thereby that a sacrifice is there performed.

The attitude most proper for the communicants must be allowed to be that of kneeling, when they partake of the bread and wine, as that is the usual and most becoming attitude in which to offer up a prayer to God, to accept that our bounden duty, and service in obedience to the command of, and in testimony of our faith in, his Son our Lord and Saviour Jesus Christ.

But at the same time it must be granted, that as the apostles and first christians celebrated the Eucharist as a supper, and in the common supper posture, there seems no just ground for refusing to admit to the communion such as object to kneeling on account of its implying the adoration of the bread and wine.

Indeed, throughout the whole of the public

service on Sundays, in the first ages of christianity, as all were acts of praise and adoration, kneeling was particularly forbid, and standing was the only posture in which religious addresses were offered. And we find the council of Nice, anno 325, ordained, that prayers should be made in all churches on Sundays *standing*. And so much of the custom is still retained in the church of England, that the *te deum* and the psalms are repeated standing, but we have converted what was originally celebrated as an act of praise and thanksgiving into a most funeral and dismal solemnity.

The two exhortations which are prefixed to this service, and left to the discretion of the minister, to read on the Sunday previous to the celebration of the Eucharist, are now generally omitted, and it would be well if the one appointed to be read at the time of celebration, was also omitted; for, instead of any of them having the effect to incite the careless, or wavering to communicate, they only serve to alarm and dissuade the timid and humble from venturing upon an act, when they are told their failure in the due performance of it, will render *them guilty of the body and blood of Christ their Saviour, that they will eat and drink their own damnation, and kindle God's wrath*

against them, and provoke him to plague them with divers diseases and sundry kinds of death.—And, indeed, the wonder is, that any are found adventurous enough to run the hazard of incurring such dreadful calamities, by the performance of this duty, when there are no such terrors held out to them as the consequence of their omission. The fact I believe, is, that the generality of protestants pay no regard to these dreadful denunciations of the church, but consider them as they really are, the fabrications of popish priests for the purpose of terrifying the laity into their traps of power and emoluments, *confession, absolution, and indulgences.*

The prayer of consecration, and that after receiving, are excellent compositions, and (excepting that there is something equivocal in the sense of the words *partakers of his most blessed body and blood*) very justly describe both the nature of the act, and the sentiments with which it is to be or has been performed. In the first we pray God that we, receiving these his *creatures* of bread and wine, according to his Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; and in the other

we beseech our heavenly father, mercifully to accept this our *sacrifice of praise and thanksgiving*; and, although we profess ourselves not worthy to offer him any sacrifice, yet we humbly beseech him to accept this *our bounden duty and service*, not weighing our merits but pardoning our offences. The performance of *such a duty* certainly does not require the debasement of ourselves to a comparison with the dogs, which eat of the crumbs that fall from their master's table, nor that we should charge ourselves with having from time to time committed such *grievous crimes in thought, word and deed, that their burden is intolerable, and most justly to provoke God's wrath and indignation against us*. Such professions of a humility, which we do not feel, and of wickednesses which we are not conscious of being guilty of; or, if we were guilty of them, would have rendered us fitter for the gallows than the communion table, are by no means suited to the occasion of manifesting a grateful remembrance of benefits conferred upon us, however fit they might be deemed as preparatory to a feast upon Christ's sacrificed flesh, crowned with exhilarating draughts of his warm blood. As our church, and I believe the sensible of all others, have exploded those

Abyssinian ideas, whatever has a reference to them, ought to be abolished; much of the confession should therefore be left out, and the whole of the prayer which follows the absolution omitted. What I have said upon the absolution, in the first service, supercedes all necessity of making any observation on it in this, although in this it differs in some respects from the other, as it neither claims power or commandment to absolve; it is, however, at best useless, and ought to be laid aside.

The short prayer at the delivery of the bread, should end as that for the cup with the words, "in remembrance that Christ died for thee, and be thankful;" for the words "feed on him in thy heart by faith," are unintelligible if they do not mean the real presence of Christ's body. As this is an office celebrating the memory of Christ's death, there can be no impropriety in using the part of the concluding hymn, which is addressed to him, leaving out the words, *O Lord God*, which are inconsistent with the other parts of the address, and inserting after the words "thou only art the holy one of God, *thou only art the Lord.*

MATRIMONY.

THIS office admits of much curtailment; the address should end with *man's innocence*, and begin again with, "*it was ordained* first for the procreation of children, and secondly for the mutual society, &c. omitting what is stated to be the second purpose. After the words, *and therefore I plight thee my troth*, should follow *with this ring I thee wed*. After the minister pronounces them man and wife, the blessing should be God the Father Almighty bless, preserve, and keep you, mercifully with his favour, &c. The Psalms should be omitted, and the Lord's prayer follow the blessing, and the first prayer beginning with "O God of Abraham," should only be used, and end with the blessing Almighty God, who at the beginning, &c.

THE CHURCHING OF WOMEN.

THE 3, 9, 10, and 11th verses of the 116th Psalm, should be omitted, and also the 117th Psalm entirely.

The COMINATION has no business in a Christian Liturgy, for there is no mount Ebal in Christ's kingdom.

OFFICE OF BAPTISM OF INFANTS.

THE total disregard shewn by godfathers and godmothers to the duty this office imposes on them, and the entirely ceasing of the cause of the institution, are reasons for abolishing it, and adopting the practice of the presbeterians, who make the parents the sponsors.

As I have already shewn, that there is no foundation in scripture for the impious doctrine of all the descendants of Adam being *born in sin*, and coming into the world *children of God's wrath*, and subject to everlasting damnation, on account of Adam's transgression; the baptism of infants can only be considered as their initiation into the christian religion, and entitling them to partake of the new covenant made by Christ; in like manner as the rite of circumcision entitled the children on whom it was performed, to the benefits of the covenant made with Abraham. The first part of the office, therefore, except the question, *has this child been already baptised?* should be wholly omitted; and the extract of St. Mark's

gospel followed by the address to the sureties, and the prayer after it, omitting the words *born again, and be*;—and in the subsequent address, the words *to release him of his sins*, ought also to be omitted: for, besides what I have already said upon the subject, the contradiction to what the priest has just before told the sureties is so striking, as to render it highly absurd. He tells them, that Christ exhorted all men *to follow the innocency of unbaptised children*, after having prayed with them that God would release a new-born infant of *his sins*.

The first of the four petitions after the examination of the sureties should be omitted; and, in the address after the baptism, the word *regenerated* should be omitted: and the thanksgiving prayer should be framed anew, as it is highly presumptuous to assume what it asserts in the beginning, that Almighty God *hath regenerated, received, adopted, and incorporated* the child into *his holy church*. The exhortation which follows, and that which concludes, is very proper.

THE BAPTISM OF ADULTS.

THE address should begin in this manner; forasmuch as our Saviour Christ sayth, none can enter into the kingdom of God, &c. that he will grant to these persons now to be baptised with water, *pardon of their sins*, and that they may be received into Christ's holy Church, and be made thereby members of the same.

The two prayers that follow are very proper, and applicable to adults, inasmuch as their baptism is the baptism of repentance, as well as of initiation. The remainder of the office is on the same account unexceptionable, leaving out the word *regenerated*, in the address, after baptism; and in the last prayer, after the words "give thy holy spirit to these persons," add, who have now been admitted into thy Holy Church, that they may become heirs of everlasting salvation, through our Lord Jesus Christ, and by continuing, thy servants attain thy promises, through the same Jesus Christ, thy only Son our Lord.

THE VISITATION OF THE SICK.

IT is not easy to discover when this power to forgive sins, and to authorise others to do so, was first assumed by Christian bishops ; but it is very clear from the history St. Luke has given us of the acts of the Apostles, and from the pastoral letters of Paul to the two bishops which he had consecrated, Timothy and Titus, that neither he nor any other of the apostles ever assumed to have such a power, much less to confer it upon any other : and yet one would think the apostles had as good a right to suppose themselves endowed with that power, as their successors of the eighteenth century. Even Peter, to whom that power is said, by St. Matthew, to be exclusively given, does not appear to have ever exercised it ; and yet he had the most favorable occasion for doing it that can well be imagined, when he was sent for by Cornelius, whose frequent *good deeds*, done before his conversion, having, according to the articles

of our church, the *nature of sin*, required absolution: and, although the numerous company he had brought together were all unregenerate as well as himself, we do not find, that when Peter baptised them all, he pronounced them pardoned, and absolved of all their past sins. Nor did he exercise this power upon the keeper of the prison in which he with John had been confined, and whom they baptised with all his family; and yet a man in his situation was as likely as most men to have had some peccadillos that required absolution. And again, when the impotent man at the Temple asked charity of him and John, which surely was a time for him to say to the impotent man, as our church office directs the priests to say to the sick, *according to the authority given to me I absolve thee of all thy sins*; but no, he tells him silver and gold I have not, but *such as I have* give I unto thee, and only desires him to get up and walk, as if the restoring him to the use of his limbs was all that he had power to give him. As, however, the whole fabrick of Popery, and indeed of all other superstitions, has been raised, and still rests, upon the foundation of the claim of the priests to a power to forgive sins, no trace of such a pretence ought to be

suffered to remain in any of our offices. In that, therefore, of the visitation of the sick, the whole of the absolution ought to be left out, and the 3d, 6th, 9th, and 11th verses of the 71st Psalm be also omitted, as they are altogether inapplicable.

THE BURIAL OF THE DEAD.

THE 39th Psalm should begin at the 5th verse.

The 15th verse, of the 90th should be omitted.

The prayer after the Lord's prayer should also be omitted. I have been greatly shocked by the use of it, when I have been attending the funeral of a parent, the chief support of a numerous family, who followed him to the grave, in the deepest affliction, and found themselves called upon to *yield hearty thanks* to Almighty God for *taking him away*. Nor were many others of the attendants in the disposition to beseech God *shortly* to accomplish the number of his elect, and to *hasten* his kingdom, supposing it to mean their own dissolution, or the end of the world.

EPISCOPAL FUNCTION.

THE episcopal function receives much injury from retaining the mode of appointment, that of election by the chapter, which was practised when the church assumed to be independent of the state, and that it meant to be understood, that the election, however managed, was directed by the Holy Spirit. It is now well known, that the king's minister confers the office, but still, to save appearances, a *conge d'elire* is sent down to the chapter, who, in consequence, after praying for the assistance of the Holy Spirit, formally proceeds to the election of the person recommended. This mockery has given occasion to transfer the old sarcasm upon the election of a pope by the conclave, of the Holy Ghost being brought to Rome in a valaise from Paris or Vienna, to the minister's *conge d'elire*; and it would certainly be much better to abolish the farcical mode altogether, and for the English bishops to receive their appointment, as they do in Ireland, immedi-

ately and entirely from the King, who is the legal head of the church, and has and ought to have the sole authority to appoint those who are to admit ministers into it, and to superintend their conduct in the discharge of their sacred function.

Considered as an institution for the religious instruction of the whole people, and for the due and proper adoration of the Supreme Being, the church of England is by far the most excellent in Christendom, for there is not in our priesthood that distinction of regular and parochial clergy, which excites jealousy and discontent in other countries, but the whole body have the same avocations, and are all inducted into their profession in the same manner; and nothing can be better devised for preventing the admission of unfit or unqualified teachers, than the year of probation required of a deacon, before he receives priests orders, without which he is incapable of being beneficed, or performing the whole service of a parochial church. The ordination and superintendence of both priests and deacons is most fitly intrusted to the bishops, who must themselves have passed through and performed the duties of the inferior orders of deacons and priests, before they arrived at their high distinction, and by so doing become the better able to

judge of the qualifications of the candidates for orders, and of the propriety with which they exercise their functions. Highly, however, as I approve, and zealously as I am attached to episcopacy, as an ecclesiastical constitution, I cannot admit the claims of the bishops to confer the Holy Ghost upon, or to empower those they ordain priests, to forgive sins; but, as I have already animadverted freely upon those claims, in a letter I some time since privately circulated to them all, I shall say nothing further upon the subject here, but will take the liberty to point out such other alterations as appear proper to be made in the offices of ordering deacons and priests.

The first question put to the candidate for deacon's orders is certainly very inconsistent with the present state of things in this country, and cannot be expected to be truly answered by one out of a hundred; for as it is necessary for the candidate to take a degree in one of our universities, his parents must have decided for him his future destination to the ministry, before they put him to school, or at least before they sent him to the university. Why then should the candidate be required to profess, that he is *inwardly moved by the*

Holy Ghost to take the ministry upon him? This question should therefore be omitted.

The second is something equivocal “truely *called* according to the will of our Lord Jesus Christ, and the due order of the realm, may mean, the inward motion of the Holy Spirit, as in the former question; or it may only mean the established mode; in the latter of which sense I believe it is generally taken; though it ought to be better expressed, for nothing equivocal should be admitted in such matters.

The third question ought to be the same as the second question put to the candidate for priests orders, which is very proper.

The hymn called *vene creator*, which is appointed to be said or sung at the ordination of a priest, as well as at the consecration of a bishop, ought to be entirely rejected; not only on account of its wretched poetry, but for the gross impiety of some of its stanzas.

The author, I presume, had in view the 133d Psalm, which compares the pouring the consecrated oil on Aaron’s head, to brotherly love, when he composed these lines:—

“Anoint and cheer our *soiled* face,

“With the abundance of thy *grace*.”

which in conformity to the Psalm alluded to, ought to be spelt *grease*.

Having now gone through the whole book of Common Prayer, and pointed out such parts as appeared improper to be retained or proposed to a congregation of Christians, I shall, with all due deference and respect for the exalted characters of the governors of our national church, humbly submit a Creed and Liturgy, free of those improprieties, for the universal adoption and use of all Christian assemblies.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

If we say that we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

St. John, 1. 8, 9.

The address and exhortation to be made in the words following:

Dearly beloved brethren, the scripture

ought to be felt grave.

Having now gone through the whole book of Common Prayer, and pointed out such parts as appeared improper to be retained or proposed to a congregation of Christians, I shall, with all due deference and respect for the exalted characters of the governors of our national church, humbly submit a Creed and Liturgy, free of those improprieties, for the universal adoption and use of all Christian assemblies.

A Catholic Christian Liturgy proposed, founded upon the doctrine of Christ and his Apostles, and conformable to their own practice, unmixed with the dogma of any sect.

CHAP. VII.

MORNING SERVICE.

LITURGY.

SENTENCES to be read by the minister at the beginning of morning prayer, and to say that which is written after the said sentences.

When the wicked man turneth away from the wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Eccl. xviii. 29.

If we say that we have no sin we deceive ourselves, and the truth is not in us; but if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness

St. John, i. 8, 9.

The address and exhortation to be made in the words following:

Dearly beloved brethren, the scripture

moveth us in fundry places to acknowledge and confess our manifold sins and wickednesses with an humble, lowly, penitent, and obedient heart, before Almighty God, our heavenly Father, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath of his goodness and mercy given commandment to his ministers to declare to his people being penitent, the remission of their sins; and although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together as we do at this time, with the godly purpose of rendering thanks to Almighty God for the great benefits that we have received, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul; wherefore I pray and beseech you, as many as are here present, to accompany me, with a pure heart and humble voice, unto the throne of the heavenly grace, saying with me—

GENERAL CONFESSION.

Almighty and most merciful Father, we have erred and strayed from thy ways like

lost sheep: We have followed too much the devices and desires of our own hearts: We have offended against thy holy laws: We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O God have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent. According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life; to the glory of thy holy name. *Amen.*

Our Father, which art in heaven, hallowed be thy name: thy kingdom come; thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Minister.

O God open thou our lips.

Answer.

And our mouth should shew forth thy praise.

Minister.

Glory be to the Father and to the Son and to the Holy Ghost.

Answer.

As it was in the beginning, is now, and ever shall be, world without end.

Minister.

Let us praise God.

Answer.

God's name be be praised.

Minister.

Psalms 95.—O, come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

Answer.

Psalms 95.—Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms.

Minister.

Psalms 67.—Let the people praise thee, O God, let all the people praise thee.

Answer.

Psalms 95.—O, come, let us worship and fall down, and kneel before the Lord our maker.

Minister.

Psalms 96.—Ascribe unto the Lord ye kindreds of the people; ascribe unto the Lord worship and power.

Answer.

Psalms 68.—Sing unto God, O ye kingdoms of the earth; O, sing praises unto the Lord.

Minister.

Psalms 5.—As for me I will come into thine house, even upon the multitude of thy mercy, and in thy fear will I worship toward thy holy temple.

Answer.

Psalms 47.—O, sing praises, sing praises, unto our God! O, sing praises, sing praises unto our king of all the earth!

Minister.

Psalms 5.—O, hearken thou unto the voice of my calling my king and my God, for unto thee will I make my prayer, my voice shalt

thou hear betimes. O Lord, early in the morning will I direct my prayer unto thee, and will look up.

Answer.

Psalms 90.—Lord, thou hast been our refuge from one generation to another; before the mountains were brought forth, or even the earth and the world were made, thou art God from everlasting and world without end.

Minister.

Psalms 10.—I will love thee, O Lord, my strength. The Lord is my strong rock and my defence, my Saviour, my God, and my might, in whom I will trust my buckler; the horn also of my salvation and my refuge.

Answer.

Psalms 8.—O Lord our Governor, how excellent is thy name in all the world, thou that hast set thy glory above the heavens.

Minister.

Psalms 13.—My trust is in thy mercy, and my heart is joyful in thy salvation.

Answer.

Psalms 31.—O, how plentiful is thy goodness which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee.

Minister.

Psalms 103.—For look how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him.

Answer.

Psalms 103.—Look how wide also the east is from the west, so far hath he set our sins from us.

Minister.

The merciful goodness of the lord endureth for ever and ever upon them that fear him, and his righteousness upon childrens children.

Answer.

Psalms 103.—Yea like as a Father pitieth his own children, even so is the Lord merciful unto them that fear him.

Ministers.

Psalms 63.—O God, thou art my God, early

will I seek thee; as long as I live will I magnify thee, for thy loving kindness is better than the life itself.

Answer.

Psalms 75.—Unto thee, O God, do we give thanks; yea, unto thee do we give thanks; thy name also is so high, and that do thy wonderful works declare.

Minister.

Psalms 148.—O let me hear thy loving kindness betimes in the morning, for in thee is my trust; shew thou me the way that I should walk in, for I lift up my soul unto thee.

Answer.

Psalms 145.—The Lord is high unto all such as call upon him, yea all such as call upon him faithfully. He will fulfil the desire of them that fear him, he also will hear their cry, and will help them.

Minister.

Psalms 103.—Praise the Lord, O my soul, and all that is within me praise his holy name, neither be unmindful of all his benefits.

Answer.

O give thanks unto the Lord, and call upon

his name ; tell the people what things he hath done.

Minister.

Psalms 90 and 91.—I will say unto the Lord, thou art my hope and my strong hold, my God, in him will I trust, for thou, Lord, hast made me glad through thy works, and I will rejoice in giving praise for the operations of thy hands.

Answer.

Psalms 97.—The Lord is king, the earth may be glad thereof ; yea, the multitude of the isles may be glad thereof.

Minister.

Psalms 145.—The Lord is gracious and merciful, long sufferings and of great goodness ; the Lord is loving unto every man, and his mercy is over all his works.

Answer.

Psalms 103-113.—The Lord hath prepared his seat in the heaven, and his kingdom ruleth over all, who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth.

Minister.

Psalms 19.—Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer !

Answer.

Psalms 33.—Let thy merciful kindness, O Lord, be upon us, even as we do put our trust in thee.

Glory, &c.

Then the First Lesson to be read, after which

The Te Deum.

We praise thee, O Jehovah, we acknowledge thee the only God.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud ; the heavens and all the powers therein.

To thee cherubin and seraphin continually do cry, Holy, Holy, Holy Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the prophets praise thee.

The noble army of martyrs praise thee.

The holy church throughout all the world doth acknowledge thee.

The father of an infinite majesty.

Thine honourable, true, and only son.

Also the Holy Ghost, the comforter.

Thou art the king of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst not abhor the virgin's womb.

When thou hadst overcome the sharpness of

death, thou didst open the kingdom of heaven
to all believers.

Thou fittest at the right hand of God in
the glory of the Father.

We believe that thou shalt come to be our
judge.

We therefore pray thee help thy servants,
whom thou hast redeemed with thy most pre-
cious blood.

Make them to be numbered with thy saints
in glory everlasting.

O God, save thy people, and bless thine
heritage.

Govern them and lift them up for ever.

Day by day we magnify thee.

And we worship thy name ever, world with-
out

Vouchsafe, O God, to keep us this day
without sin.

O God, have mercy upon us, have mercy upon us.

O God, let thy mercy lighten upon us, as our trust is in thee.

O God, in thee have I trusted, let me never be confounded.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and shall be evermore.

*Then the second Lesson to be read, after which the
Jubilate Deo.*

O be joyful in Jehova, the only God, all ye lands ! serve him with gladness, and come before his presence with a song !

Be ye sure that Jehova he is God ! It is he that hath made us and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and speak good of his name.

For our God is gracious; his mercy is everlasting, and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then the following Creed to be repeated by the congregation standing.

I believe in Jehova, God the father almighty, maker of the heavens and the earth, and in his eternal word and only Son the Messiah, Jesus Christ our Lord, who was incarnate in the womb of the virgin Mary of her substance, and became man; he was crucified, dead, and buried; and the third day he rose again from the dead, and ascended into the heavens, and sitteth on the right hand of the power of the almighty Father, in the glory which he had with the Father before all things, from whence he shall come to judge the quick and the dead; I believe in the Holy Ghost, the eternal spirit of God, who spake by the prophets and apostles; and I believe in the resurrection of the dead and in the life everlasting. AMEN.

AFTER THE CREED.

Priest.

Let us pray.

O God have mercy upon us;

Answer.

And grant us thy salvation.

Priest.

O God save the king;

Ans.

And make thy faithful people joyful!

Priest.

Endue thy ministers with righteousness;

Ans.

And mercifully hear us when we call upon thee.

Priest.

Give peace in our time, O God;

Ans.

For we trust in thy help alone, O God.

Priest.

O God, make clean our hearts within us;

Ans.

And grant us the assistance of thy holy spirit.

FIRST COLLECT.

Let thy merciful ears, O God, be open to the prayers of thy humble servants. And that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

SECOND COLLECT.

Almighty God, give us grace, that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy son, Jesus Christ, came to visit us in great humility; that, in the last day, when he shall come again in his glorious majesty to judge both the quick and dead, we may rise to the life immortal, through the merits and mediation of him, thy son, Jesus Christ our Lord.

THIRD COLLECT, FOR PEACE.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend us, thy humble servants, in all assaults of our enemies, that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. AMEN.

FOURTH COLLECT, FOR GRACE.

O Lord, our heavenly father, almighty and everlasting God, who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord.

AMEN.

LITANY.

O almighty God, the eternal father, maker of all things, have mercy upon us miserable sinners.

O almighty God, the eternal father, maker of all things, have mercy upon us miserable sinners.

O eternal Son, redeemer of the world, now and ever make intercession for us miserable sinners.

O eternal Son, redeemer of the world, now and ever make intercession for us miserable sinners.

O Holy Ghost, the blessed spirit of the eternal Father, now and ever rule and guide the hearts of us miserable sinners.

O Holy Ghost, the blessed spirit of the eternal Father, now and ever rule and guide the hearts of us miserable sinners.*

Remember not, O God, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good God, spare thy people, whom thy beloved Son hath redeemed with his most precious blood, and be not angry with us for ever.

Spare us, good God.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good God, deliver us.

From all blindness of heart, from pride, vain glory and hypocrisy, from envy, hatred and malice, and all uncharitableness,

Good God, deliver us.

* I have wholly omitted the fourth petition, not from any disrespect for the faith it professes, but because I have not been able to find, in any of the books of scriptures, from Genesis to the Revelations, either precept or example, to authorize an address to the deity in the words, "O holy, blessed and glorious Trinity, three persons and one God, have mercy upon us, miserable sinners." If, however, any one will point out the passage where it is to be found, the sentence ought to be restored.

From fornication, and all other deadly sin,
and from all the deceits of the world, the flesh,
and the devil,

Good God, deliver us.

From lightning and tempest, from plague,
pestilence and famine, from battle and murder,
and from sudden death,

Good God, deliver us.

From all sedition, privy conspiracy and rebellion,
from all false doctrine, heresy, and schism,
from hardness of heart, and contempt
of thy word and commandment,

Good God, deliver us.

By the mystery of thy beloved Son's holy incarnation,
by his holy nativity, and circumcision,
by his baptism, fasting, and temptation,

Good God, deliver us.

By his agony and bloody sweat, by his cross
and passion, by his precious death and burial,
by his glorious resurrection and ascension, and
by the coming of the Holy Ghost,

Good God, deliver us.

In all time of our tribulation, in all time of
our wealth, in the hour of death, and in the
day of judgement,

Good God, deliver us.

We sinners do beseech thee to hear us, O God, and that it may please thee to rule and govern thy holy church universal in the right way;

We beseech thee to hear us, good God.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant GEORGE, our most gracious king and governor;

We beseech thee to hear us, good God.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good God.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good God.

That it may please thee to bless and preserve our gracious queen *Charlotte*, his royal highness *George* Prince of Wales, the Princess of Wales, and all the Royal Family;

We beseech thee to hear us, good God.

That it may please thee to illuminate all bishops, priests, and deacons, with true know-

ledge and understanding of thy word: and that both by their preaching and living, they may set it forth, and shew it accordingly;

We beseech thee to hear us, good God.

That it may please thee to endue the lords of the council, and all the nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good God.

That it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good God.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good God.

That it may please thee to give to all nations, unity, peace, and concord;

We beseech thee to hear us, good God.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good God.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection,

and to bring forth the fruits thereof in a righteous and godly life ;

We beseech thee to hear us, good God.

That it may please thee to bring into the way of truth all such as have erred, and are deceived ;

We beseech thee to hear us, good God.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good God.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good God.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good God.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good God.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good God.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good God.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good God.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy spirit, to amend our lives according to thy holy word ;

We beseech thee to hear us, good God.

Minister.

O God, deal not with us after our sins :

Ans.

Neither reward us after our iniquities.

Minister.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

Ans.

O God, arise, help us and deliver us, for thy name sake.

Minister.

From our enemies defend us, O God.

Ans.

Graciously look upon our afflictions.

Minister.

Pitifully behold the sorrows of our hearts.

Ans.

Mercifully forgive the sins of thy people.

Minister.

Favourably with mercy hear our prayers.

Ans.

Both now and ever vouchsafe to hear us, O God.

Minister.

O God, let thy mercy be shewed upon us.

Ans.

As we do put our trust in thee.

O God, merciful father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully look upon our

infirmities, and graciously hear our prayers, that we make before thee in all our troubles and adversities, whensoever they oppress us; and for the glory of thy name turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercy; and that, being hurt by no persecutions, we may evermore serve thee in holiness and pureness of living, and give thanks unto thee in thy holy church, to thy honour and glory, through our only mediator and advocate, Jesus Christ, our Lord.

After which the occasional prayers, as appointed; then the General Thanksgiving.

A general Thanksgiving.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. Particularly, &c. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world, by our Lord Jesus Christ; and for the gracious assistance of thy holy spirit, to do thy will, and for the

hope of eternal glory from performing it ; and we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise not only with our lips but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord. *Amen.*

The concluding prayer of the first service.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's name, we beseech thee mercifully to incline thine ears to the supplications and prayers we have now made to thee, and grant that those things we have faithfully asked, according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

After singing the second service, to begin as it now does with the Lord's Prayer, and after the ten commandments the prayer for the church militant, and such of the collects at the end of this service as the minister may chuse, and then

The Prayer of St. Chrysostom.

Almighty God, who hath given us grace at this time to make our common supplications unto thee, and by thy blessed Son Jesus Christ has promised, that when two or three are gathered together in his name, thou wilt grant their requests; fulfil now, O God, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting, *Amen.*

After which the blessing.

The grace of our Lord Jesus Christ, &c.

As the general service of prayer is then ended, the preacher having now only to act from himself, may use a prefatory prayer, before his sermon, and an applicatory one after it; and so conclude and dismiss the congregation with, The Peace, &c.

COMMUNION SERVICE.

When the Eucharist is celebrated, as soon as the church is quiet after such as choose to retire are gone, the church doors continuing open, as in the former service. The minister to begin with reading the sentences of scriptures appointed to be read, while the collection for

the poor is making, after which is to be read the following address:

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a righteous life, following the commandments of God, and walking in his holy ways, draw near with faith, and partake of this holy communion, in thankful remembrance of Christ's death, in propitiation for your sins, and make your humble confession of your own unworthiness to Almighty God.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men ! we acknowledge and bewail our manifold sins and wickedness, which we from time to time have committed, by thought, word, and deed, against thy Divine Majesty. We do earnestly repent, and are heartily sorry for all our misdoings ; have mercy upon us, have mercy upon us, most merciful Father ! for thy Son our Lord Jesus Christ's sake forgive us all that is past ; and grant that we may ever hereafter serve and please thee in holiness of life ; to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

Hear what comfortable words our Saviour Jesus Christ saith, unto all that truly turn to God.

Come unto me all ye that travel and are heavy laden, and I will refresh thee.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

Minister.

Lift up your hearts.

Answer.

We lift them up unto God.

Minister.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Vol. II.

O

Minister

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O God, holy Father, Almighty everlasting God.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory; glory be to thee, O God most high. *Amen.*

Then the Prayer of Consecration.

Almighty God our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ, to take our nature upon him, and to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; and did institute, and in his holy gospel command us to continue a perpetual memory of that his precious death, until his coming again: hear us, O merciful Father, we most humbly beseech thee! and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his

death and passion, may be partakers of the benefits purchased for all mankind by that his sacrifice of himself who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat this my body, which is given for you ; do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, This cup is the new testament in my blood, which is shed for you, and for many for the remission of sins : This do ye as oft as ye drink in remembrance of me, for as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.

When the Priest gives the bread, to say,

Take and eat this in remembrance that Christ died for thee, and be thankful.

When he gives the cup to say,

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven ; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver

us from evil, for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

O God and heavenly Father, we, thy humble servants intirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his humiliation. And here we offer and present unto thee, O God, ourselves, our souls and bodies, to be a reasonable and lively sacrifice unto thee, humbly beseeching thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, and to grant that all we who are partakers of this holy communion may be endued with thy grace and heavenly benediction, through Jesus Christ our Lord, by whom all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Glory be to God on high, and on earth peace good will amongst men. We praise thee, we blefs thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ,
O lamb of God, Son of the Father, that
takest away the sins of the world, graciously
intercede for us; thou that takest away the
sins of the world accept our grateful thanks.

Thou that fittest at the right hand of God
the Father, make intercession for us.

For thou only art the holy one of God,
thou only art the Lord.

Thou only, O Christ, with the Holy Ghost,
art most high in the glory of God the Father.

To conclude with the——Peace of God, &c.

*The evening service the same as the morning,
as far as the Psalms, when that collection
appointed for the Evening is to be read, and
after the first Lesson the Te Deum.*

*And after the Second the Jubilate, the Creed,
and so on to the first and second Collect as in
the morning. The second and third Collects
as they now are used in the Evening, with
the change of the word Lord for God in the
third, and other prayers as they are already
appointed, except that which begins "O God
whose nature and property" which ought to be
omitted. The occasional prayers are all unex-
ceptionable.*

The Psalms for the Evening Service.

Minister.

Psalms 66.—O be joyful in God, all ye lands ;
sing praises unto the honour of his name,
make his praise to be glorious.

Answer.

Psalms 5.—It is a good thing to give thanks
unto the Lord, and to sing praises unto thy
name, O, most highest ; to tell of thy loving
kindness early in the morning, and of thy
truth in the night season.

Minister.

Psalms 86.—I will thank thee, O Lord, my
God, with all my heart ; and I will praise thy
name for ever more.

Answer.

Psalms 86.—For thou, O Lord God, art full
of compassion and mercy, long suffering, plen-
teous in goodness and truth.

Minister.

Psalms 35.—O praise the Lord, for the Lord
is gracious ; O sing praises unto his name, for
it is lovely.

Answer.

***Psalms* 35.**—They name, O Lord, endureth for ever; so doth thy memorial, O Lord, from one generation to another.

Minister.

***Psalms* 54.**—An offering of a free heart will I give thee, and praise thy name, O Lord, because it is so comfortable.

Answer.

***Psalms* 118.**—O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Minister.

***Psalms* 86.**—Teach me thy way, O Lord, and I will walk in thy truth; O turn my heart unto thee, that I may fear thy name.

Answer.

***Psalms* 114.**—The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter, the praise of it endureth for ever.

Minister.

***Psalms* 104.**—I will sing unto the Lord

as long as I live, I will praise my God while I have a being; my joy shall be in the Lord.

Answer.

Psalms 105.—O let your songs be of him, and praise him, and let your talking be of his wondrous works; rejoice in his holy name; let the hearts of them rejoice that seek the Lord.

Minister.

Psalms 91.—I will say unto the Lord, thou art my hope and my strong hold, my God in him will I trust.

Answer.

Psalms 89.—Blessed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance.

Minister.

Psalms 32.—Be glad, O ye righteous, and rejoice in the Lord; and be joyful all ye that are true of heart.

Answer.

Psalms.—O praise the Lord, for it is a good thing to sing praises unto our God. Yea a joyful and pleasant thing it is to be thankful.

Minister.

Psalms 147.—Great is our Lord, and great is his power, yea, and his wisdom is infinite.

Answer.

Psalms 145.—All thy works praise thee, O Lord, and thy saints give thanks unto thee.

Minister.

Psalms 145.—They shew the glory of thy kingdom and talk of thy power.

Answer.

Psalms 145.—That thy power, thy glory, and mightiness of thy kingdom might be known unto men.

Minister.

Psalms 145.—Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

Answer.

Psalms 84.—Blessed is the man whose strength is in thee, in whose heart are thy ways.

Minister.

Psalms 145.—The eyes of all wait upon

thee, O Lord, and thou givest them their meat in due season ; thou openest thine hand and fillest all things living with plenteousness.

Answer.

Psalms 145.—The Lord upholdeth all such as fall, and lifteth up all those that are down.

Minister.

Psalms 139.—O Lord, thou hast searched me out, and known me ; thou knowest my down sitting and up rising, thou understandest my thoughts long before, thou art about my path, and about my bed, and spiest out all my ways.

Answer.

Psalms 96.—O worship the Lord in the beauty of holiness, let the whole earth stand in awe of him, glory and worship are before him, power and honor are in his sanctuary.

Minister.

Psalms 139.—How dear are thy counsels unto me, O Lord ; O how great is the sum of them ; if I tell them they are more in number than the sand.

Answer.

Psalms 97.—O ye that love the Lord, see that ye hate the things that is evil; the Lord preserveth the souls of his saints, he shall deliver them from the hand of the ungodly.

Minister.

Psalms 111.—I will give thanks unto the Lord with my whole heart secretly, among the faithful and in the congregations.

Answer.

Psalms 30.—Sing praises unto the Lord, O ye saints of his, and give thanks unto him for a remembrance of his holiness.

Minister.

Psalms 34.—O taste and see how gracious the Lord is; blessed is the man that trusteth in him.

Answer.

Psalms 46.—God is our hope and strength, a very present help in trouble, therefore will we not fear though the earth be moved, and though the hills be carried into the midst of the sea.

Minister.

Psalms 84.—O how amiable are thy dwellings, thou Lord of hosts; blessed are they that dwell in thy house, they will be always praising thee.

Answer.

Psalms 80.—All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name, for thou art great, and doest wonderful things; thou art God alone.

Minister.

Psalms 89.—My song shall be always of the loving kindness of the Lord; with my mouth will I ever be shewing thy truth from one generation to another.

Answer.

Psalms 89.—O Lord God of hosts, who is like unto thee? thy truth most mighty Lord is on every side. The heavens are thine, the earth also is thine.

Minister.

Psalms 104.—O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches.

Answer.

Palm 106.—Who can exprefs the noble acts of the Lord, or ſhew forth all his praife.

Minister.

Pſalm 114.—The works of the Lord are great, fought out of all them that have pleaſure therein.

Answer.

Pſalm 114.—His work is worthy to be had in honor, and his righteouſneſs endureth for ever.

Minister.

Pſalm 114.—The merciful and gracious Lord hath ſo done his marvellous works that they ought to be had in remembrance.

Answer.

Pſalm 107.—O that men would, therefore, praife the Lord for his goodneſs, and declare the wonders that he doeth for the children of men.

Minister.

Pſalm 108.—I will give thanks unto thee O Lord, among the people, I will ſing praifes

to thee among the nations, for thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

Answer.

Psalms 113.—Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness.

Minister.

Psalms 113.—The Lord's name is praised from the rising up of the sun unto the going down of the same.

Answer.

Psalms 117.—For his merciful kindness is evermore and more towards us, and the truth of the Lord endureth for ever.

Minister.

Psalms 141.—Let my prayer be set forth in thy sight O Lord, as the incense, and let the lifting up of my hands be an evening sacrifice.

Answer.

Psalms 113.—Blessed be the name of the Lord, from this time forth, for evermore.

Minister.

Glory be to the Father, and to the Son,
and to the Holy Ghost.

Answer.

As it was in the beginning, is now, and ever
shall be, world without end.

HERE, now, is a foundation for union, which is different from any that ever was laid since the days of the apostles. Nothing is proposed for general adoption, but known and declared principles, concurred in by all christian people. None are required to profess their acquiescence in the dogma of any others, or to anathematize their own, or any other dogma. All may enjoy their own private opinions respecting their superadditions to christianity, for what they are called upon publicly to profess, has no reference to any of them. All may, indeed, lament, as I have already observed, that their particular dogma is not adopted, or woven into the public profession; but the omission of the dogma of any sect is, surely, no reason for

their not joining in the public profession of what is proposed, seeing nothing is proposed to which they have any objection. That we do not go far enough, can, therefore, be no just excuse for not going with us as far as we go, since it is not denied that we are going the right way. Let us all, then, walk together, as far as we are all agreed in the true and plain road, and when we come to the end, let those who choose to go farther, walk on in peace by themselves through the bye-path that pleases them best; only, let them not refuse to go with us in the direct road, because we do not choose to follow them in the bye paths beyond it. I must again repeat it, that I trust the Creed herein proposed, as the declaration of a christian's faith, is fully warranted by scripture, and contains *every thing*, the belief of which the scriptures declare to be necessary to salvation, and *nothing more*: and I likewise trust, that the modes in which it is herein proposed we should address the Deity, are such as have been prescribed by Christ and his apostles, and enforced by their example, and *no other*. If this cannot be denied, what truly christian man can refuse to join in such a public service, whatever may be his condition, his occupation, his sect, his system, or his dogma? What a

glorious sight would it then be, to see the aisles of our great cathedrals filled with christians of all nations and languages, making solemn profession of their faith in their one common Lord and Saviour, and in the one Holy Spirit, their common sanctifier; and jointly offering up their praises and adoration, and humble supplications for pardon and benefits to the Almighty Father of all mercies, through the merits and mediation of his only beloved Son, their redeemer and advocate. This glorious object it is in the power of the rulers of our national church to attain, by adopting the proposed, or similar alterations and amendments: and when we contemplate the exalted characters of the excellent, learned, and pious prelates, who fill the episcopal bench, and the truly christian liberality they have shewn to the American church, in consenting to their expunging the Athanasian Creed from their liturgy, we have good ground to hope, they will relieve the consciences of their own clergy and people from all dogmatical burthens; for the laity have no less claim to their consideration on this account, than the clergy, exposed as they are to the scoffs of atheists, and the entangling sophistry of modern philosophers;

while, conscious of the imperfection of the established modes, in which they think it their duty to concur, they are unable to vindicate what they are in the habit of professing, or to justify their practice of outwardly conforming to what they inwardly disapprove. Indeed, the good and virtuous of all the nations of Europe, call aloud for such a salutary work. The religious establishments in several of them have been wholly overturned, and in most others have been greatly shaken; and it must be of the greatest use to them in amending their old, or framing new modes of religious worship; to have a pattern for their guide, which will prevent them involving themselves in endless controversies about unprofitable dogmas, or hazard- ing a departure from the true faith as it is in Jesus, through a too great carefulness to avoid superstition on the one hand, or admitting for his doctrines the commandments of men, from too anxious a dread of the imputation of infidelity on the other.

I have now finished a work, which has in some degree engaged my attention throughout the whole course of a pretty long life; and by so doing, I have discharged what I felt to be a duty I owed to my fellow-creatures and my

God, for I very early in life perceived, that it was the great purpose of the Creator that all men should consider themselves as brethren, the offspring of one common parent, and the creatures of one common Creator, and enlightened by the same original communications of the divine will ; that the christian dispensation was the completion of all the revelations which had preceded it, and was intended to comprehend the whole human race, and to unite them all in one great society. But I discovered at the same time, that the artifices of our great enemy the devil operating upon the unruly wills and ambitious disposition of men in all ages of the world, had counteracted this beneficent purpose, insomuch, that that very revelation which was intended to unite and bless mankind, has been perverted to incite them to punish and destroy one another. To call back men to the recollection of their original relationship to one another, and to induce them to cease to strive with each other, " seeing they are all brethren," was the object of my former publication, and could that have attained its purpose, a fair ground was laid on which to propose christianity to all nations and languages: the ground, indeed, upon which it was first proposed to men, *Peace on earth and good*

will amongst men : But as it might justly be asked by unbelievers, where shall we find christianity in its original purity, what christian nation is there that so professes it? I have in this volume endeavoured to remove the superadditions of man's invention, and to present this best and last revelation of the divine will of the Creator in its original purity, to his rational creatures of all denominations, sects, and countries.—It is not for me to appreciate the success which may attend these publications; I have done my duty by delivering them to the world, and the purity of my motives can only be known to myself, and to him to *whom all hearts are open*. I trust, however, that as it must appear that I have neither sought to please or to avoid giving offence to any sect or party in the pursuit of my professed objects; the glory of God, and the good of my fellow-creatures; I shall be allowed to have acted with sincerity, whatever censure I may incur for my presumption.

I am not conscious of having borrowed from any author without acknowledging the obligation, but I am also conscious that many of the observations I have made, have been made before, and much better made by others, although I have not met with them; of this, however, I

am confident, that the manner in which I have treated my subject, and the small compass in which I have compressed the whole of our religious duties, are the efforts of my own mind, and I conceive it to be a matter of no small importance to the bulk of mankind, to be able to find in three small volumes, what is diffused in many great works, to which few can have access, and still fewer are capable of extracting out of, the things which regard their own temporal and spiritual condition. I flatter myself also, that young divines will derive some advantage from my labours, as they will find the proper line of study for a christian minister, clearly pointed out to them, and by following it, they will avoid bewildering themselves and perplexing their hearers, as is too often the case, by mixing the subtilties of the schools and the metaphysics of modern philosophers, with the plain and simple precepts of the gospel. And as in the style and mode of reasoning I have used, I have been more careful to render myself understood by the generality of Christians than admired by the learned, my success may be an inducement for them to pursue a like course to the edification of the common people, and thereby avoid the now too general fault of our clergy, the elevation

of style and refinement in argument, beyond the comprehension of the lower order of their hearers ; and it is with peculiar satisfaction I find this mode of instruction adopted by the learned and truly catholic divine, the Rev. Dr. Geddes, in his excellent *apology* for the English Catholics, by which little tract he has done more towards clearing away the rubbish which obscures the church of Christ, and impedes the entrance of the various sects of Christians by their several doors, and prevents their union within it, than all the polemics and dogmatists that have ever written. He has candidly and explicitly given up the superstitious inventions of the Roman priests, which have *not been retained by the church of England* ; for he seems to have judged it a sufficient apology for the Roman Catholics, (as they improperly call themselves) adhering to a superstition that the church of England retains it. But I doubt not I shall have his full concurrence in abolishing those tenets and practices in his church which I have endeavoured to point out the impropriety of in ours ; and that as our churches have resembled each other in adopting and retaining errors, they will manifest equal conformity in abolishing them. I

cannot, however, admit the sufficiency of his *apology*, for the adoration of the wafer after consecration, as being then no longer considered as a wafer, but the *real* body of Christ, which is adored under its semblance; for if this apology be admitted for the Catholics, we shall find it equally to excuse all others who we accuse of idolatry. The worshippers of Baal when they bowed down before the filthy image that was set up to represent him, did not worship the *image itself as the deity*, for we find his priests invoking Baal as a god distinct from his image; neither did the Israelites, when they set up the golden calf, worship it as God, for we find Aaron sacrificed unto Jehovah, upon an altar he had built before the calf. Nor was it the image which Nebuchadnezzar set up in the plains of Babylon that was intended to be the ultimate object of the adoration of its worshippers, but the king himself whose image it was. And, indeed, no people or nation are so very brutish as to worship the idol they adore *merely as such*, and without any reference to a *something* which they suppose resides in it or presides over it, but which is invisible and impalpable to all their senses; they believe it to be so on the autho-

rity of their priests, for that authority supercedes all evidence of sense, reason, and experience. They implicitly subscribe to the necessity of adopting the alternative of the Catholics, *il faut croire toute ou rien*, or as an Irish priest (the only intirely orthodox ecclesiastic I ever met with,) once explained it to me, as his own conception of the doctrine of his church, *to believe in all things visible and invisible.*

This submission of the judgment to the authority of the church, in contradiction to the evidence of sense, of reason, and of experience, is now happily confined by the English Catholics to matters purely spiritual, insomuch that the most firmly attached to the doctrine of transubstantiation would not be prevailed on by the terrors of excommunication to receive an Irish halfpenny for an English guinea, or a turnpike ticket for a bank note. Such being the case, neither the church nor the state has any cause of jealousy from the professors of faith in that dogma, for it has no tendency to incite resistance to government, but, on the contrary, disposes to implicit obedience; and the church ought not to apprehend injury from those whose fault is, the believing

too much, seeing no mischief has accrued from those who believe *too little*; and that is the exact difference in respect to the eucharist between the English Catholics and the Protestant Dissenters; for whereas the church of England inculcates the belief of a spiritual eating the flesh of Christ by those who eat the sacramental bread, the Catholics believe they not only spiritually, but carnally, eat the flesh of Christ when they eat the consecrated wafer; but the Protestant Dissenter denies that he either spiritually or carnally eats the flesh of Christ when he eats the sacramental bread. His faith, therefore, is farther removed from the doctrine of the church of England than the Catholics, and consequently might be deemed more hostile to the establishment; and yet we see Protestant Dissenters have been admitted into the legislature, and the church has suffered no injury. In truth I know not so harmless a dogma as that of transubstantiation, and as I do not desire to see the Catholic *persuasion* prosper in this country, I would use no means to deprive its professors of it, for it must always be an effectual bar to the *proseletism* of men of learning and good sense. Early instruction and continual habit, will beget prejudices even in men of

the most exalted talents, which will cloud their judgement, and shackle their reason through life, but where such prejudices have no existence, absurdities are easily discovered, and as certainly rejected by the well-informed mind.

F I N I S.

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